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FOR THE GOSPEL MESSENGER.

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THE SERMON

Delivered at Pendleton, by the Rector of Christ Church, Greenville, on the occasion of  
the death of the Rev. Jasper Adams, D. D.,

11 KINGS, chap. xx. ver. 1—"And the prophet Isaiah, the son of Amos came to him and said unto him,  
Thus saith the Lord, Set thine house in order : for thou shalt die."

THUS spake the Lord to Hezekiah by the mouth of his servant Isaiah, and thus He speaks to us by His word and providence, daily reminding us of our mortality, and warning us by many a providential dispensation to "set our house in order"—to prepare to die. Yet it is a lesson to which we are slow to learn—a warning which we are most reluctant to take. We know that we must die : but how little do we realize the fact. There is but one thing certain to all the sons of men, but one future event which we can surely foretell. It is the certainty of our own death, and yet there are few improbabilities in life which we do not contemplate more than this only certainty on this side the grave ! Though we see the ravages of death all around : though we see generation giving place to generation, as wave succeeds wave ; though we see, as we have lately seen, one taken from our midst to swell the conscript band which death is daily gathering, yet how little do we feel that we are floating with the wave—soon to break on the shores of eternity—our names are already upon the conscript lists, and that at any day, and at any hour, we may be summoned to join the pale army on its march to the regions of the dead. We know these things : but how little do we realize them !

In the whole compass of human duties, I know not one more difficult than to realize the truth of our own mortality, and live in daily preparation for that event. I know not a higher attainment in philosophy, or in religion, than an habitual recollection of our "latter end," and an habitual "setting of our house in order" for the reception of our Lord. I know nothing which requires a more watchful, devotional spirit, than thus to make our life a preparation for death, by daily doing, or daily leaving undone, what we should wish performed or omitted when we stand before the judgment seat.

But difficult as is this duty, wisdom demands that it be done, and God warns us to be "wise ;" to "consider our latter end"—and as a means of inciting you to this duty, and of assisting you in its discharge, I would call your attention to the recent instance of mortality in this congregation. So sudden and unexpected a loss should not be passed by without notice, for it is due to the living that this hasty summons should be im-

proved—that this warning voice, this “*memento mori*” should be laid to heart, that it may strengthen us to “set our house in order”—to “prepare to meet our God”—and it is due to the dead that some respect be paid to the memory of one, who bore the sacred character of a Christian Minister—who has held many important and honorable posts, and occupied no mean station in the ranks of literature and learning. We should first give you a brief sketch of the life of our deceased brother; then point out some truly commendable traits of his character, and conclude with some practical reflections suggested by the melancholy event.

The Rev. Jasper Adams, D. D., was born in East Midway, Mass., in 1793. He was the son of a New-England farmer, and lived for the first sixteen years of his life upon his father's farm, where he obtained a plain English education. At seventeen years of age he determined to go to College, and began his preparatory studies—and so diligent was his application, that he made sufficient progress in the Classics and Mathematics to enter College the following year. He entered Brown University, (Providence, R. I.) at eighteen, and completed his collegiate course there, taking the second appointment in his class.

It was during his residence in College that he adopted the religious views which governed him through life—for, though educated a Presbyterian, he admitted the force of the Episcopal arguments, and when he felt the duty of publicly joining the visible Church of Christianity, he united himself to the Episcopal communion. It was there also that he decided on his future course. He had designed studying medicine—but the religious feelings which led him to the Church, led him to her ministry, and he resolved to qualify himself for its solemn duties. From College he removed to Andover to pursue the study of divinity, and accepted the place of assistant teacher in an Academy there for three years. Receiving an invitation from Brown University, he removed there as tutor, and the following year was appointed Professor of Mathematics in that institution. About this time he was ordained Deacon in the Church of Christ by the Rt. Rev. Alexander Griswold, Bishop of the Eastern Diocese, and soon after received Priest's orders at the hands of the same venerable man.

He retained his situation in Brown University, until his removal to Charleston in 1824, to take charge of the College in that city. Not finding the state of the institution what he expected, he did not continue long in Charleston, but accepted an invitation to the Presidency of Geneva College in New-York. After spending eighteen months there, he was induced by the Trustees of the Charleston College to return to the Presidency of that institution, which had just been placed on a new footing. In consequence of this arrangement, he removed again to Carolina in 1827, and continued for nine years President of the College, which he succeeded in raising to a flourishing condition. Subsequent difficulties however led to his resignation of that post, and in the interval of leisure thus afforded, he completed and published a work which he had been for some time preparing, on Moral Philosophy. It appeared in 1837.

In the following year he was appointed Chaplain and Professor of Moral Philosophy in the United States Academy at West Point. He discharged the duties of this station for two years, and then returned to

this State, and settled in this district just a twelvemonth since. He purposed devoting himself to the education of youth, and was contemplating the establishment of a large Episcopal school, after the plan of the Rev. Dr. Hawkes' in New-York. But death hath cut short his course, and frustrated all his earthly plans, and hurried him to the eternal world to give an account of his stewardship. Though the summons was sudden, we trust that it did not find him unprepared—for he had made his peace with God, we have reason to believe, and had a friend and "advocate at God's right hand," to plead his cause, and throw over his trembling soul that robe of spotless righteousness, in which alone the sinner can presume to stand the scrutiny of our final judge. For if he was "in Christ," then was he secure—"for there is no condemnation to them that are in Christ Jesus." Jesus has "borne their sins," and their penalty too. Jesus "has redeemed them," and "sanctified them, and justified" them. Jesus hath prepared for them a "mansion in his father's house," into which he will bring them, and they "shall enter in," and "sup with him, and he with them"—for he hath promised respecting all the sheep of his fold, that "no man shall pluck them out of his hand." This hope we trust and believe that our deceased brother possessed, and therefore we trust that death found him not unprepared—for though the warning was brief, and the time of his sickness short, yet we believe that he was a man who always thought much of death, and lived in habitual view of his "latter end," and it is a consolation to his friends to know that he expressed himself both ready and willing to die. Oh, the blessedness of such a frame of mind! Oh, the joy of such a hope in Jesus! "Blessed saith the Spirit, are the dead who die in the Lord"—and "blessed" says the Saviour "is that servant whom his Lord, when he cometh, shall find watching"—"Yea blessed is that servant." Thus speaks the Scripture, and great must be the blessing, "for I wot he whom thou blessest, is blest, and he whom thou cursest is curst."

Such is an outline of the life and death of our departed friend.

We next designed speaking of the deceased in the different relations which he sustained, as a minister, a teacher, and a friend of literature and learning. As a *preacher of righteousness*, Dr. Adams appears to have been acceptable to those under his ministry. Nevertheless in the providence of God he seems to have been but little called to the exercise of this office. Even since his ordination he has preached whenever and wherever his services were needed, rather in the way of occasional supply, than as a settled Pastor. The only Church of which he had pastoral charge, was St. Andrew's, near Charleston, of which he was Rector for two years, uniting his ministerial duties with the discharge of his other labors in the Charleston College. Several of the sermons which he delivered in Charleston were published by request of his auditors, and will well repay perusal. They all exhibit deep thought, and as might be expected from a man of so much research, embody a large store of useful information. In style they are plain, didactic and logical. But the opportunities which you had the last winter of listening to his discourses, while he occupied your pulpit, render it unnecessary for me to say more of his ministerial character.

*As a teacher*, I can say more of the deceased, for this was the occupation in which his life was spent. For nearly thirty years he has been an instructor of youth, and has had upwards of two thousand young men under his professional care. In this capacity I can speak with sincerity and with pleasure of Dr. Adam's fidelity and skill—for I speak from an experience of several years acquaintance as my instructor; when I say that he was the most *laborious, conscientious, painstaking, and successful* teacher I have ever met—and seldom did he fail in inducing those committed to his charge to make some progress in learning. Being himself most punctual and indefatigable, he was remarkably successful in inspiring even the languid and careless with a desire of improving their opportunities, and such was his patient perseverance towards the most reluctant scholar, that few could resist his efforts if they continued under his care.

His fidelity to his trust in this respect was worthy of all praise, for I know not an earthly employment which demands a larger share of perseverance and laborious self-denial, than the instruction of young men—and he who perseveres in a conscientious discharge of unthankful duty amidst discouragement and ill-success, exhibits the very highest degree of moral courage, and of honorable devotion to a confided trust.

That Dr. Adams possessed these requisites of a faithful teacher, I think would be cheerfully conceded by all who enjoyed the benefits of his instruction.

*As a writer and a man of letters*, Dr. A. also held a prominent place in our land. His labors in the acquisition and dispensation of knowledge are worthy of commemoration, for no man lives in vain who contributes any thing to the stock of human knowledge, or exerts an influence favorable to the progress of literature and useful learning. Such a man has done something for his generation. He has contributed to aid in the elevation, and improvement of humanity, and done his share in the advancement of his race towards that intellectual and moral perfection, which the philosopher hopes, and the Christian knows, we should yet attain upon earth. Dr. A's. literary character was calculated to produce this effect. His learning was extensive and profound—his thirst for knowledge very great—his information remarkably correct, and his research deep and indefatigable. Though he has written a great deal in the shape of lectures upon morals, history, constitutional and international law, he has not published much of his writings, with the exception of the sermons to which I have referred, upon the day of the total eclipse in 1834, upon the approach of a comet in 1835, and his Convention sermon on the connexions between Christianity and our civil government, (which is a valuable production,) and several addresses before literary bodies, his only published work is his treatise on Moral Philosophy—a work which does him credit in my estimation, for it bases the science of morals more decidedly than Paley has done, upon the only foundation on which they can ever rest—the *revelation of God's will by Jesus Christ*. It is a work of great labor and research, and entitles its author to a station among the learned of our land—and we shall regard its use as an evidence of an approximation towards a Christian standard of morality in our seats of learning.



If I were now asked what was the most prominent trait of Dr. A's character, I should reply, *patient indefatigable industry*. He was a most faithful economist of time. In all my intercourse with him I never remember to have found him unemployed. He was always gathering or strewing; always acquiring or imparting knowledge, or stowing it away for future use. By this energy he gained whatever he possessed, for he was more indebted to his own efforts than to nature, for his literary acquisitions. Beginning his education at an advanced period, by faithful industry he became a distinguished scholar. As a student, a teacher, and a writer, he was most industrious and persevering—and in each relation of life, he exhibited a character for faithful perseverance in what he thought the path of duty, which may be held up to our imitation.

For this is unquestionably the most important ingredient in human character. It can accomplish more than all genius, and eloquence, and wealth. It is irresistible. It can remove mountains, conquer difficulties, attain all human blessings, and gain the kingdom of heaven—for in spiritual, as in temporal things, it is "the hand of the diligent that maketh rich"—and he who pursues any object with untiring energy and industry, will generally succeed as regards earthly things—always succeed as regards heavenly—for there are few attainments in science, or in religion, which cannot be gained by patient persevering industry in its pursuit.

But what avails these traits, or these acquirements? "There is one event which happeneth alike to all"—"the rich and the poor," the learned and the ignorant, "the wise man and the fool," all alike must die—neither riches, nor learning, nor health, can avoid the decree. "It is appointed unto all men once to die, and after this, the judgment"—"for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether they be good or bad"—death and judgment are the two themes on which this event shall preach to you. "Be ye also ready" is the language of that new made grave. Men and brethren, are ye ready? ready for death, ready for judgment, ready for heaven? Is your house set in order? Is your soul prepared for the Lord? Is sin cast out? Is every offence removed? Is every duty to God and man discharged? and your heart decked with holiness, and purity, and love? Is Christ your Saviour and your friend? Is heaven the home for which you sigh? and for which you are daily ripening? Are you habitually preparing, and habitually prepared, for death, for judgment, and eternity? Through these solemn scenes you soon must pass, to enter on eternal joy, or eternal woe. Seize, then, the present hour—lay hold upon "the rock, Christ Jesus"—"work out your own salvation with fear and trembling"—seek a robe of Jesus' sheltering righteousness—wrap it close around your naked soul—"Be ready." Hark! "Behold the bridegroom cometh"—they that are ready, enter in, and the door is shut." Take heed, my brethren, lest ye be too late. "Now is the accepted time—now is the day of salvation." "Be ye also ready"—keep your "lamps burning"—watch and pray for the day of the Lord, and it shall come with joy, not with sorrow—for the day of your death shall be to you the birth-day to life and salvation.

FOR THE GOSPEL MESSENGER.

## PINCKNEY LECTURE—NO. 1.

## ON THE INCOMPREHENSIBILITY OF GOD'S GREATNESS.

PSALM cxlv. 3—"His greatness is unsearchable."

An ancient Philosopher on being asked by his monarch "what is God," requested a day to consider the question—at the end of the day a year, and the end of the year frankly confessed that "he could not tell," that reason was baffled in endeavoring to find out the Almighty—that "His greatness is unsearchable." Nor has Revelation rendered the infinite comprehensible to the finite. "Behold," exclaims the patriarch of Uz, "behold God is great, and we know Him not."

We, brethren, boast the possession of clearer light from Heaven. To us the Son who knoweth the Father hath declared him. But so great is the imperfection of human understanding, that the only effect of these further disclosures has been to make us more deeply conscious of our ignorance of those parts of his ways, His essence, and His works, which yet remain unsearched and unsearchable by mortal ken. With the vast expanse spread out before us, we are constrained to feel, in the language of the excellent Hooker, that "dangerous were it for the feeble brain of man to wade far into the doings of the most High, whom, although to know, be life and joy to make mention of His name—yet *our soundest knowledge is to know that we know Him not as indeed He is, neither can know him.* Our safest eloquence concerning him is our silence, when we confess without confession, that His glory is inexplicable, His greatness above our capacity and reach"—that His greatness is unsearchable—Well therefore might Chief Justice Pinckney, while founding this Lecture, declare of its subject that it is "glorious and inexhaustible—a subject which can never fail through all the ages of eternity." It comes, therefore, strictly within the design of the testator, to consider at this time "the incomprehensibility of God's greatness," expressed by the monarch minstrel of Israel in the very Psalm selected by Him as a text—"great is the Lord, and greatly to be praised, and His greatness is unsearchable."

1st, In His Essence: and 2d, In His Acts, God is great, yea, His greatness is unsearchable: and 1st, In His Essence. As the foundation of all true greatness, the most high is self-existent. However exalted His present condition—however transcendent in excellence the properties of His nature—however vast His wisdom and His power—did He derive these from another, He would be dependant on that other for their continuance, and by this one feature in His state be shorn of all his grandeur. But being self-existent, deriving all He is and has from himself alone—existing necessarily, and from all eternity, whatever appertains to the divine nature is his absolutely and forever. "I Am" is His name.

The unsearchable greatness of this self-derived essence consists: 1st. In its extent. To the immensity of the divine nature, reason and revelation alike forbid us to set any bounds or limits. It is one undivided substance, yet every where present. We cannot affirm "it is here and not there, it extends to such a point, but no further"—nothing ex-

cludes—nothing includes it. By infinite expansion it is present in all places and persons—yea, in all imaginable space—God is everywhere in the world, yet the whole world does not confine him. He fills all the space we can conceive beyond the world, and infinitely more than we can conceive. He fills all things—Heaven is his throne, and he has there a glorious presence—it is “the habitation of His glory.” Earth is His footstool, and there too He has a *gracious presence*, condescending to dwell with meek and lowly men of heart—And everywhere, and in all places, He has an essential presence “filling all in all.” To the exercise of His superintending Providence such expansion of Essence is requisite. How else can he know all things, even the most secret and hidden; how else control and direct all the actions, corporeal and mental of His creatures; how else make such provision for their wants, that not a sparrow, not a hair of our heads, shall fall to the ground without His knowledge and permission. Even the more philosophic Heathen could say that “God is as it were a soul, passing through and pervading all nature, that all things are full of Him”—that “He is everywhere present, and fills His own work.” While Revelation expressly affirms what they only surmised, that “He fills Heaven and earth”—“Will God indeed dwell on the earth, behold the Heaven of Heavens cannot contain Him.” The posser Heathen had “gods of the hills and gods of the valleys—gods of the ocean, and gods of the land—gods of Heaven and gods of Hell. But “if we ascend up to Heaven,” our God is there; if we make our bed in Hell, He is there also. If we take the wings of the morning, and fly with the celerity of light to the uttermost parts of the earth, or the ocean, even there shall His hand lead us, and His right hand shall hold us.” He is present everywhere on the earth. And if from the earth we take our flight to the remotest star visible from thence, God would be there. If we continued our course onward to the most distant star visible from that orb, he would be there also. Pile worlds on worlds, firmament on firmament, till wearied with the effort, the mind is lost in its own imaginings, we would not then have grasped the universe which God upholds and fills.

If by angelic intuition grasping this, we still would have conceived of only an insignificant part of that Essence, which is infinite and fills immensity. Sinking beneath the attempt to search out God, we must, with the Psalmist, confess “such knowledge is too wonderful for me, it is high I cannot attain unto it,” “great is the Lord, yea, His greatness is *unsearchable*.”

2d. In duration, as well as in extent, the greatness of God's Essence is unsearchable. The only two limits we can conceive to time, are a beginning, and an end. The world we inhabit, “the everlasting hills,” as they are sometimes called, had a beginning, and are destined to have an end. Time was before ever the earth or world were formed—a word evoked them from nonentity—by the same word they shall be destroyed. Angels and the souls of men are to experience no termination of being. But once they were not, and the breath of the Omnipotent gave them life. While our God has “neither beginning of days, nor end of life,” He is truly the Eternal. Eternity, properly speaking, is duration without either beginning or ending, and such an “eternity God inhabiteth.” “*From everlasting to everlasting, He is Jehovah.*” He always was and always

shall be. To avoid greater difficulties, Heathen Philosophers were constrained to ascribe eternity to God, and the Heathen Poets style them "immortal Gods." Revelation does so in language yet more express, thrilling and sublime—"Thou art *from everlasting*," "Thy years are throughout all generations—of old hast man laid the foundations of the earth, and the Heavens are the works of Thy hands. They shall perish, but thou shalt endure—yea, all of them shall wax old as a garment, and as a vesture shalt thou change them; they shall be changed, but Thou art the same, and Thy years shall have *no end*."

But while we attribute to God the perfection of eternal existence, how utterly impossible is it for the feeble brain of man to travel back into those unmeasured, and unmeasurable ages, which elapsed during the eternity past—when Jehovah dwelt alone—we know not where, for space there was none—we know not how, for who can comprehend the great I Am. Equally lost are we in attempting to conceive of an eternity to come—We exhaust all the numerical figures invented by man, multiplying countless billions of years by countless billions more, and yet are no nearer eternity in our estimate than before, for in comparison with an endless duration, the very longest period of which we can conceive is a mere point—a moment—a now—a nothing. Truly then "God who has existed through such an eternity past, and shall continue to exist through such an eternity to come, is great—yea, "His greatness is *unsearchable*. "Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know?"

2d. It is, however, by contemplating His Acts, rather than by dwelling immediately on His Essence, that we are enabled to form our best idea of Deity. From what He has done, and from what He is still doing in the universe, we are impressively taught that "His greatness is *unsearchable*."

Among these Acts, (1) Creation holds a conspicuous place. The exercise of power requisite for the creation of the smallest atom far exceeds human comprehension. The exercises of power with which we are familiar, extend no further than to changing the external form, or modifying the internal nature of things already in existence. To the superficial observer, apparent productions are of constant occurrence in nature, which the man of reflection and science knows to be mere mutations in manner of existence. To bring something out of nothing, and cause that to exist which before had no existence whatever, calls for ability unparalleled in other causes—not possessed by ourselves, nor discerned in others. Indeed the absolute impossibility of Creation seemed so apparent to the ancient Atheists, that it passed into an axiom among them that "nothing can be produced from nothing"—While reason then requires us to reject their absurd and contradictory theory of "the eternity of matter"—a theory which involves its holders in perplexities tenfold greater than any which attend on the idea of Creation. While Revelation expressly declares, that "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear, or which had any previous existence"—and while faith meekly embraces the declaration, still we must feel that the greatness of God in the Creation of the smallest atom is *unsearchable*.



How much more incomprehensible must that greatness appear, when we consider all the things in Heaven and in earth, which God has created and made. In the minute, and the vast of Creation, he is alike unsearchable.

In the comparatively little things of the universe, the unsearchable greatness of creative energy is strikingly displayed. After ages spent in their prosecution by generation after generation of scholars, physical and abstract science are alike incomplete. Chemistry, which has for its object to ascertain the ingredients or elementary principles of which matter is composed—to examine the compounds formed by these combinations—to investigate the changes in natural bodies, and the power which effects them. This science, has within the last half century been greatly extended and improved. But how far is it from perfection---New substances are constantly discovered, calling for analysis---revealing new properties and new laws, and effects of combination. In these things God's greatness is unsearchable.

The Geologist who penetrates into the recesses of the earth, and the caverns of the great deep, to investigate the internal structure of our globe, is constantly discovering new strata---composed of materials under before unknown arrangements, and in different states. So vast is the mass of materials in our globe, that his operations can be carried to a very limited extent, and his knowledge is, and must continue, shallow and imperfect. "Lo, these are parts of God's ways, but how little is known of them."

The Botanist finds in the vegetable kingdom an inexhaustible field of research. Our first parents must have been taught of God to distinguish nutritious from poisonous plants. Moses shews some idea of classification, dividing vegetable productions into "grass," and "herbs," and "trees." Solomon "spake of trees from the cedar of Lebanon, even unto the hyssop that springeth out of the wall." Among the ancient Greeks and Romans, some "knew the virtues of each earth-born plant." And in all subsequent ages the description, classification, nomenclature, qualities, anatomy, physiology, and uses of plants, have engaged more or less the attention and study of human kind. Yet new plants, and flowers, and vegetables, are constantly discovered as the earth is more extensively and narrowly explored, calling for the formation of new species and genera, and even of orders and classes---all tending to shew that in this part of Creation God's "greatness is unsearchable."

Natural History, although it too dates its origin from Adam, who gave to every beast of the field, and to every fowl of the air their names, and was perpetuated in after ages---Solomon "speaking of beasts, and of fowls, and of creeping things, and of fishes"—is constantly receiving fresh additions. By the aid of comparative anatomy, from some single bone the forms of animals are sketched not now in existence. The Ornithologist still roams earth in search of new descriptions of the feathered tribes. The fishes of the great deep—from the whale to the minnow—insects winged and unwinged—choncks and shell—all afford equally vast fields for investigation; while the wonder revealing microscope discloses to us the existence of innumerable creatures so minute as not to be visible to the naked eye---putting it beyond a doubt that many more

exist which elude even glasses of the greatest magnifying power. Each one of these creatures is perfect in its organization, and the power that can create them far exceeds the utmost limits of finite conception—The Anatomist as he prosecutes his noble study, has continually fresh occasion to admire the wisdom, benevolence, and power of the framer of that wondrous fabric, man, and in an eye, or a hand, finds a theme for a treatise. His life closes, and with it all his thoughts perish, ere he has fully searched out that frame which is “fearfully and wonderfully made”—The intellectual Philosopher possesses an even more imperfect acquaintance with that subtle, invisible, protean,---wondrous thing of God’s Creation---the human mind. The uncertainty of metaphysical science, and the endless controversies it provokes, show that even in its own Creation, (as well as in that of other things,) God’s greatness is to the finite understanding of mortals “unsearchable.”

What, brethren, is the whole of the boasted progress in science, for which our age is said to be distinguished, but an indirect testimony to the same fact. Our advancement, shews the ignorance of our forefathers, and the advancement of posterity will prove us equally ignorant. Thus will it be with generation after generation, if their march be onward—all tending to demonstrate, that God’s greatness in things of earth is unsearchable.”

If this be true in regard to the minute, how much more will it hold in regard to *the vast* in Creation. The ocean vast to human vision boundless, is a grand and imposing spectacle, especially when into tempest wrought—Yet God holds it, and many such, in the hollow of “His hand.”

The prospect from a mountain top which embraces about 40 miles in every direction, (and here once for all we make our acknowledgments to a modern writer for these estimates,\*) such a prospect being about 250 miles in circumference, comprehending an area of 5,000 square miles, a scene consisting of mountains and valleys, hills and plains, towns and villages, rivers and lakes, is one of the largest objects which the eye, or even the imagination, can steadily grasp at one time. Yet such an object, grand, extensive, and imposing as it is, forms no more than the 40,000th part of the globe—So that we must conceive of 40,000 landscapes equal in extent, ere we can form any adequate idea of “the vast rotundity on which we tread.” Supposing such a landscape to pass before us every hour, and 12 hours daily to be spent in observation, 9 years and 48 days would be consumed in taking even so cursory a view of the earth. This too would be only the superficies of the globe, whose solidity must also be considered, ere we can form any adequate idea of the immense mass of materials of which it is composed. The mind labors in vain to grasp the mighty idea. Using the earth as a standard of comparison to aid the mind in its other conceptions, let us contemplate by the light of science, those magnificent globes which float around us in the sky—and the earth with all its sublime scenery, stupendous as it is, dwindles into an inconsiderable ball. One of these orbs which compose the planetary system is 900 times larger than our world, and the ring by which it is encircled, might enclose within its vast cir-

\* Dick’s Christian Philosopher.

cumference several 100 worlds as large as ours. One of these planetary bodies, which to the vulgar gaze seems such an inconsiderable speck in the vault of Heaven, is found to be of such a size, that that 1,400 globes of the bulk of our earth would be required to form one equal to it in dimensions. The Sun, that "greater light which rules the day," is found on calculation to be 1,300,000 times larger than our globe.

Here the imagination begins to be overpowered and bewildered in its conceptions of magnitude, and we are ready to exclaim "His greatness is unsearchable," when we have scarcely advanced a single step in our excursions through the material world. It is highly probable, nay certain, that all the matter contained in the Sun, and the whole solar system, (incomprehensible as it is in magnitude,) bears a smaller proportion to the whole mass of the material universe, than a single grain of sand to all the particles of matter contained in the Sun and his attending planets. For extending our views beyond the solar system to the starry Heavens, we behold in those trackless regions of immensity, an assemblage of resplendent globes, similar to the Sun in size and in glory, and doubtless accompanied by a retinue of worlds revolving like our own around their attractive influence. The vast distance at which the nearest stars are known to be placed, proves that they are bodies of immense size, not inferior to our own Sun, and that they shine not by reflected rays, but by their own native brilliancy. But bodies encircled with such refulgent splendour, would be of little use in the economy of Jehovah's empire, unless surrounding worlds were cheered by their benign influence, and enlightened by their beams. Every star is, therefore, with good reason concluded to be a Sun, no less spacious than ours, encompassed by a host of planetary globes. Nearly a 1,000 of these luminaries may be seen in a clear winter's night by the naked eye—so that a mass of matter equal to a 1,000 solar systems, or to 1,320 millions of globes of the size of the earth, may be perceived by every common observer, in the canopy of Heaven. But all the celestial orbs perceived by unassisted sight, do not form the 80,000th part of those which may be descried by the aid of optical instruments. The telescope enables us to discern in certain parts of the Heavens 1,000 stars, where to the naked eye, scarce 20 were visible. It has been computed that nearly 100 millions of stars or suns, might be perceived by the most perfect instruments, were all the regions of the sky thoroughly explored, and each one of these 100 millions of suns is 1,300,000 times larger than our globe, without including in the estimate their attendant planets. Yet all this vast assembly of suns and worlds, when compared with what lies beyond the utmost bounds of human vision, in the immeasurable spaces of Creation, may be no more than as the smallest particle of vapour to the immense ocean. Immeasurable regions of space lie beyond the utmost limits of mortal view, into which even imagination cannot penetrate, and which are, doubtless, replenished with the operations of divine wisdom and omnipotence. For it cannot reasonably be supposed that a being so diminutive as man—whose whole earthly habitation is invisible from the nearest star—whose powers of sight are so imperfect, and whose mental faculties are so limited; it cannot for an instant be supposed that man, who dwells in houses of clay, and is crushed before the moth, who is of yesterday, and knows comparatively nothing, should

be able to survey the utmost boundaries of His Empire who fills immensity, and "dwells in light unapproachable." In view of such an august spectacle of magnificence and grandeur as the material universe presents, what reflecting mind is not filled with astonishment and awe—who is not ready to attest "great is the Lord, and greatly to be praised—yea, His greatness is *unsearchable*." In view of such scenes it was that the great Newton declared that he felt like a little child gathering pebbles on the shore of the vast ocean of knowledge.

When we reflect further on *the manner* in which this immense assemblage of material existence was created and made, our sense of the efficiency of the Divine will, and of the power possessed by him, will be greatly increased. By His Almighty fiat they emerged from nonentity into being—by the same fiat are they supported from age to age. "By the word of the Lord were the Heavens made, and all the host of them by the breath of His mouth." In the language of another, "the perfect ease with which these things were done, leads irresistably to the conclusion that the whole power possessed has not been exerted, but that greater effects would of course result from superior efforts of which the same power is obviously capable. When God created the Heavens and the earth, He said "Let there be light"—"Let there be a firmament"—"Let the waters be gathered into one place," and "let the dry land appear." All these commands were exactly and instantaneously obeyed. In a moment light invested the world—the firmament arched above it—the waters rolled backward in their bed—the dry land heaved, and the mountains lifted up their heads towards Heaven. How entirely superior to all finite comprehension must be the power of Him, who spake and this stupendous work was done."\* "How unsearchable is His greatness."

We had purposed to illustrate our subject further, by considering that over all this vast creation "the Lord God Omnipotent reigneth"—that He upholds it from age to age—that he perserves all things living, supporting them in being, from the tiny insect who floats away on tinier wing its brief existence beneath the summer's sun—to the high Archangel, who with tireless pinion flies with a rapidity surpassing that of the wind to do His Maker's bidding. God "openeth His hand and filleth all things living with plenteousness" in a manner, and by means, to us wholly incomprehensible, and therein He is great.

We had purposed to dwell on the exercise of His sustaining and directing sway in appointing to the sun His going down, to the moon her seasons, and to the stars of Heaven their several courses—tracking out through trackless regions of immensity even to the erratic comet his appointed way. "What a power must that be, which at one, and the same moment, works in every vegetable and animal system in the world, which upholds, quickens, and invigorates every mind, which at the same moment also acts in the most efficacious manner in every part of the solar system, and of all the other systems which compose the universe. What must be the power of Him who holds all worlds in the hollow of His hand—retains them exactly in their places, and rolls them through the fields of ether with unceasing, most rapid, and at the same time

\* Dwight.



perfectly harmonious motions---and who thus accomplishing every purpose for which they were made, prevents the least disturbance, error, or imperfection." How entirely "*unsearchable*" to mortal man is the greatness and majesty of the Supreme Ruler and preserver of the universe!

But we must abstain from enlarging on this head, having already too long trespassed on your attention. When we survey what God has done, when we reflect on what He is still doing in the universe-- when we consider the Heavens, the moon and the stars which He has ordained, who is not overwhelmed with a sense of his own utter insignificance! All nations are to God as the drop of a bucket, and each individual of our race but as the twelve hundred millionth part of such a drop--what oh our God! "What is man that Thou art mindful of him!"

Yet this God, this infinitely great and glorious God, whom the Heaven of Heaven's cannot contain, is thy Saviour. He it is who was incarnate of a virgin, for man's insignificant---fallen---sinful---man's Redemption! The Lord of glory, a partaker of humanity---the ancient of days, the babe of Bethlehem---the Creator of the ends of the earth, wrapped in swaddling clothes and laid in a manger---"a pilgrim on the earth, to make us citizens of Heaven---the son of man, to make us sons of God---obedient to the Law, to deliver us from the curse of the Law---poor, to make us rich---vile, to make us precious---subject to death, to make us live forever."\* 'Tis here He makes His greatness, as well as His goodness, known---In the greatness of His condescension---In the greatness of the sacrifice for sin, "God manifest in the flesh"---In the greatness of the agent employed to apply His merits to the soul, God the Spirit---In the glorious display of Divine attributes, thereby made, in "Christ the power of God, and the wisdom of God." Herein appeared "the exceeding riches of His grace, in his kindness toward us through Jesus Christ" Herein "the love of Christ, whose length, and breadth, whose depth and height, passeth knowledge." Herein "the greatness of His power to usward who believe, doing for us exceeding abundantly above all that we can ask or think." Thus might we shew, that in the Gospel scheme, God is great, yea, "the riches laid up for us in Christ *unsearchable*." Into these things angels desire to look, and in looking are not satisfied.

In the effects produced by Redemption, God's greatness appears. Infinite justice which else must have continued unappeased through all eternity, by all the suffering possible, of all our fallen race, is once for all and completely satisfied. "A full, perfect, and sufficient sacrifice, oblation and satisfaction having been offered in Christ for the sins of the whole world." Souls are thereby saved from Hell. One brand plucked from everlasting burnings, and fixed in the firmament of grace to shine as a star forever and ever, is a trophy of His grace well deserving universal admiration, and justly eliciting angelic praise! For what tongue of mortal, or of seraph, can tell the horrors of that death from which the Redeemed in Christ are saved! Nor are they only saved from wrath, but raised to joy eternal and ineffable. "Eye hath not seen, nor ear heard, *neither hath it entered into the heart of man to conceive the things*

\* Homily of the Nativity.

which God hath prepared for them who love Him"—shewing that in the salvation of one soul "His greatness is unsearchable." A soul once dead in sin raised to spiritual life---a soul once doomed to woe eternal, elevated to glory---glory everlasting. And when we consider that the Cross of Christ is to benefit generations past, and generations yet to come---that around it countless myriads of human kind shall rally, myriads now asleep in the dust, with myriads now alive on the earth, to be cleansed from all sin in the blood which there was shed---that "ten thousand times ten thousand, and thousands of thousands"---"a great multitude, which no man can number," shall hereafter stand before the throne of God and the Lamb, in robes washed to snowy whiteness in that cleansing stream, and that from their lips a full tide of song shall roll down the coming eternity to the praise of the glory of God's grace, saying "worthy, worthy, worthy is the Lamb that was slain"---who is not ready to confess that in Redemption God's "greatness is unsearchable."

Let that greatness inspire us with holy admiration, reverence and awe, tempering the holy freedom and confidence with which we are encouraged to approach the throne of grace---while we acknowledge without acknowledgment that His greatness cannot be searched out, and that He Himself is "exalted far above all blessing and praise."

Let it awaken wholesome fear of offending Him. For He who with a word can create, sustain and destroy worlds, how easily may he smite the wicked with the breath of his mouth. It is a fearful thing to fall into the hands of such a God!

But His greatness while dreadful to the wicked, should fill the believer with confidence and hope. 'This great and glorious God is *our* God, and "He will be our guide even unto death"---Well may we confide to Him our temporal concerns, who "openeth his hand and filleth all things living with plenteousness,"---Well may we commit to Him the care of our eternal interests. He is "able to save to the uttermost," and "can do for us by His Holy Spirit working in us exceeding abundantly above all that we can ask or think."

If "God be our refuge and strength, what need we fear though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof."

God in Christ has died and revived. Who then can condemn? God the Spirit stands ready to carry on the good work in the soul. Who then can hinder its progress toward completion?

In view of the unsearchable greatness of the great "I Am," in His Essence, and in His Acts, we must ever feel, dear brethren, that when we attempt to speak, or even think of God, we greatly detract from His infinite perfections---while this very inability on our part to tell forth His greatness is to Him most honorable. Before High Heaven the posture most becoming in us worms of the dust is that of lowly adoration---imitating therein the exalted Seraphim, who while standing in the august presence of Jehovah, "with twain of their wings do cover their faces"---preferring rather to venerate, than to look upon Him "from whose face earth and Heaven flee away." "For great---great---great is the Lord, and greatly to be praised." But we must cease, deeply conscious of having scarce entered on our glorious theme, for "His greatness is unsearchable."

FOR THE GOSPEL MESSENGER.

## JUBILEE COLLEGE.

Robin's Nest, Dec. 17, 1841.

*Messrs. Editors*,—I wish to make known to your readers a few facts in relation to Jubilee College, and the female department attached to the same. The objection that the latter will interfere with the successful management of that of the male sex, is at once obviated by stating that the age of the girls will not exceed fourteen years.

None will be suffered to remain in the school (except in particular instances where the pupil is intended for a future teacher,) after that period.

They all will at fourteen years of age be sent home to their mothers, to assist in the manifold duties of life, and to "earn their own living in that state of life, unto which it hath pleased God to call them.

This is peculiarly needed in these distressing times, when God is so signally punishing our country for her late vain boastings on *borrowed capital*.

At fourteen there is reason to hope the female pupils will have been so well taught; so well trained in the nurture and admonition of the Lord, as to be examples of "piety, temperance, soberness and chastity" to their sisters and other relatives. This hint is sufficient not only to do away with the objection alluded to, but to convince all reflecting persons that there is no intention, in the founder of Jubilee College, to prolong the influence of a very false taste on the subject of female education. To neglect religion which is the sole basis of man's happiness; and to pass over the solid *branches* of useful learning till mature age, and *then* attempt by the acquisition of a few superficial "accomplishments," to push our daughters forward in society, that their connexions may be formed for future life, is, in his opinion the proof of a shallow mind, if not a corrupted heart.

It is a poor way of achieving the great end we have in view; that of training mothers of enlightened freemen here on earth, and of fitting souls for immortal bliss.

In Jubilee a contrary course will be promised; the girls will be received from the age of eight to ten years, and such a course of teaching and discipline be used as will at once enlighten the mind, affect the heart, and form the guiding principles of life. To this end their teacher will be with them night and day; at morn; at noon; and dewey eve, the fresh instruction will be poured over their tender minds, their persons will be constantly attended to; and such restraints imposed, and habits cherished, as will form the manners of modest and Christian women fitted for usefulness; the ornaments of our nature, and the hopes of the future generation of our dear country.

And now as to facts—since my return home, four days since, we have begun to quarry stone for the "*west wing*" of Jubilee Chapel and school house, and also for the *main building of the College*. The stone (hard light-clay-colored stone,) of an excellent quality is found in abundance; the distance of the *new quarry* of this kind is, however, one mile and a half from the College, and the road to it needs *some* labor. But the addi-

tional expense in transportation is nothing, compared with the superior quality of the stone, as to proper shape and thickness, and the greater ease in quarrying. The men are now at work in considerable numbers, and more are expected soon, who were engaged while on my way from the East. The weather is cold, but our hearts are warm with courage to go on, and to finish the great work "before the time of my change come"—which solemn event now that I am premonished by the late news of the death of good Bishop Moore, of Virginia, I *feel* is not far distant. In God's name, therefore, I ask to be assisted in *finishing* what he alone hath enabled me thus far to achieve. For Jesus' sake let my sins be blotted out from the book of God, and the memory of them from the minds of men. Let the name of Jehovah, who "all my life long" hath *provided* for me, be glorified in the speedy erection of Jubilee College.

It is now *vacation*, and the boys are nearly all with their friends; yet the scene is busy all around. The carpenters and joiners are at work in finishing the farm-house, and a noble building it is, 30 by 47 feet; 3 stories high, nine rooms, serving for a boarding house while the College is in building; for a work-shop in the winter; and for the storage of goods now too many for the ware-house. After this week, the saw mill will run at night as well as in the day time, an additional hand for that purpose will be engaged this day. The families, the students, and all the work hands, I learn, have been quite well in health during my absence since June; so that I feel quite cheered in returning home to see their ruddy countenances. May my dear country, and churchmen especially, smile upon me as God doth. "He doth not forsake me now that I am old and grey headed." May they be God-like in this respect, so prays your and their servant in Christ.

PHILANDER CHASE.

P. S.—The price of board and tuition is alike, both for males and females only \$80 per annum.

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### NOTICES OF NEW PUBLICATIONS.

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*The Guide to the Understanding of the Holy Scriptures, and the Unity of the Church: Two Sermons preached in All Saints' Church, New-York. By Benjamin I. Haight, A. M., Rector With Notes and an Appendix. New-York, 1841.*—This is a very clever book. It has been correctly supposed, that it would not have (as most pamphlet sermons have, an ephemeral life, and therefore it has been put in the form of a very neat duodecimo of 127 pages. We like the subjects---the manner (didactic not controversial) in which they are treated---the spirit of earnestness---of kindness, of mild, yet strong remonstrance and persuasion which pervades the whole of it. It cannot easily be abridged, but to induce our readers not merely to read it, but to let it guide their opinions and conduct, we will give some of its most valuable and interesting portions. The great points of these sermons are sustained by quotations, (and they alone would give the work great value) from Canons and from



fathers, and other great names in the Church. We gladly put some of these on our pages ;—

Archbishop Usher : " That which in the time of the ancient fathers, was accounted to be 'truly and properly Catholic,' namely that which was believed every where, always, and by all,' that in the succeeding ages hath evermore been preserved, and is at this day entirely professed in our Church."

Canon of the Church of England, 1751 : " Let preachers, above all things, be careful that they never teach aught in a sermon to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old or New Testament ; and which the Catholic Fathers and ancient Bishops, have collected from that very doctrine."

Tertullian : " It is evident that every doctrine must be deemed true which conspires with the Apostolical Churches, which are the wombs and originals whence the faith came out, as maintaining that without any question which the Churches received from the Apostles, the Apostles from Christ, and Christ from God : and that all other doctrine is under the prejudice of being false, which is contrary to the truth of the Churches, of the Apostles, of Christ, and of God."

Bishop Wilson : " To understand the holy Scriptures aright is to understand them as the primitive Church did." " Grant, O Lord, that in reading thy holy word, I may never prefer my private sentiments before those of the Church in the purely ancient times of Christianity."

Bishop Stillingfleet : " Where the sense appears doubtful, and disputes have been raised about it, inquire into the sense of the Christian Church in the first ages as the best interpreter of Scripture."

King Charles 1st : " My conclusion is, that albeit I never esteemed any authority equal to the Scriptures, yet I do think the unanimous consent of the Fathers, and the universal practice of the primitive Church to be the best and most authentical interpreters of God's word."

Rev. Dr. Hook : " The object of the Nice, and the other general councils was not to deduce new doctrines from Scripture, but simply to ascertain the universal tradition as to disputed points. The Fathers of the Nicene Council were very careful to declare that the form of faith they promulgated was not an invention or deduction of their own, but the very same which they had received when they were first instructed in the principles of religion. And the Novatian Bishop Acesius himself admitted to Constantine, that it was no new thing that was there decided on, but that the council had decided according to tradition. And this was probably the reason why, at the commencement of the session, when the logicians began to discuss and dispute, they were immediately put to silence—the Fathers came not to debate about the faith, but to bear testimony."

Rev. J. B. Pratt : " The Prayer Book was not an invention, nor even a composition of the Reformers ; nor was it written at random ; nor was it the work of one or two individuals ; but it was a compilation, carefully and faithfully gathered from the primitive Liturgies, and the writings of the early Christian Fathers, by those eminent and pious men, to whom we are indebted for the Reformation. In the Liturgy, the Creeds and Collects, the Offices for Baptism and the Holy Communion, the

Catechism, and other Offices, the Ordinal and the Thirty-nine Articles of Religion, we have a full and complete commentary, shewing in the clearest and most distinct manner what the primitive Christians believed and taught, as the doctrine of Revelation. The Reformers further enable us to determine the system of divinity which the early Christians taught as deducible from the written record of God's word; for, from the ancient Liturgies, they so arranged the course of services for the year, that in them is delineated the great scheme of human redemption in all its essential features, whilst the true and Catholic meaning of the word of God, is so fixed in regard to every part of the mighty plan, that the faithful member of the Church can scarcely put a private or erroneous interpretation on any portion of the divine Record. Thus the member of the Church has, in his Prayer Book, all the information concerning the meaning attached to God's holy word by the early Christians, that the Anglican Reformers, by profound learning and patient research, could discover. They examined the ancient Liturgies, Creeds, Decrees of Councils, and writings of individuals; he, therefore, who makes himself acquainted with the Liturgy Creeds, Formularies, and Articles contained in the Book of Common Prayer, is very well prepared to read the Bible, as it has always been understood and interpreted by those, who continued in the Apostles' doctrine and fellowship." \* \* "The Book of Common Prayer, will not be found in any of its Offices, Creeds, or Formularies, to jar in the least with the written record of the Divine counsel. It merely fixes the primitive interpretation which was given to all parts of the written word embodying essential doctrines." \* \* "I may add, that it is the privilege of the English Prayer Book to be the only work which even professes thus to preserve and embody the primitive tradition."

Our author himself: "Who is to guide us in our *interpretation* of the words of Holy Scripture? The answer is obvious: Primitive Antiquity. We are to interpret it, as it was interrupted by those to whom it was first delivered by inspired men, and who received it with their comments. We are to follow the teaching of the Church of Christ in Her days of first love, of virgin purity, and of burning zeal—the days when Her Bishops, and Priests, and Deacons, and Her Laity too, yea even delicate women and tender children, bore in their bodies the mark of the Lord Jesus, and sealed their faith with their blood. We are to follow this teaching as it is embodied in the primitive Creeds and Liturgies, and as witnessed to by a long line of men pre-eminent for holiness and learning. We are to take the points of Sacred Truth which they agree in declaring to have been professed 'from the beginning, every where, and by all,' as points settled beyond dispute, and as furnishing the key by which the treasures of Scripture are to be unlocked." \* \* "From the days of the Apostles down to the present hour has it been held up to view, and been witnessed to, by the Church of Christ, in Her Creeds and Formularies, and by the concordant teachings of Her Bishops and Doctors. And to us, my brethren, is it presented in its fulness and purity in the Book of Common Prayer. Rightly has this venerable volume been styled a Commentary upon the Holy Scriptures. Not that it gives interpretations of particular passages; this it does not do, at least to any very great extent. But it embodies and illustrates the faith once

delivered to the saints. It gives us the sum and substance of Divine Truth."

What can we do to restore the lost unity of the Church? Hear our author "By boldly advancing the claims of the Catholic Church of Christ as contradistinguished from all who have left her communion, or who keep aloof from her pale, and by carrying her blessed doctrines and rites, with all her glorious privileges every where as we have opportunity and ability, always demeaning ourselves lowly and as in earnest, looking neither to the right hand nor to the left, ever ready for conciliation but never for compromise,—in this way we may do much, by God's blessing, towards bringing back the golden age of the Church,—when they that believed "were of one heart and of one soul."

Another step is this: "That we always manifest in our temper, in our words and in our deeds, the true spirit of the Gospel; that we always bear written on our front in living characters, such as men cannot help seeing—'Holiness to the Lord.' Without piety,—deep, ardent piety—on the part of those whose privilege it is to belong to a pure branch of the Catholic Church, and who rightly appreciate such privilege and glory in it, in vain will they bring forward and urge the claims of that Church, and endeavor to bring men into its fold and communion. We may talk, and argue, and preach about primitive doctrine and primitive customs, but without primitive holiness and primitive zeal, we shall talk, and argue, and preach but to little purpose."

Surely this conclusion is affecting and monitory: "The Church above is now, as it ever has been, one. Such will it ever remain; and when the Church militant is merged in the Church triumphant, in the regeneration, when the Son of Man shall sit in the throne of his glory, then and to all eternity will it be *perfect in one*, as Thou O Lord Christ art one with the Father! Then will strife, and division, and heresy, and error, and schism be unknown, and unknown forever:

"And perfect love and friendship reign  
Throughout Eternity."

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*The Duty of Combining Religious Instruction with every system of Education; a Sermon, preached before the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, Feb. 11th, 1841. By Thomas John Young, Rector of John's Church, John's Island. Published by request.*—*Sermons on Christian Education: preached in St. Michael's Church, Charleston, March 7th, 1841. By Paul Trapier, Rector. Published by request of the Vestry.*—It is not necessary to explain why these excellent and very seasonable productions have not had an earlier notice by us. The delay at first was unavoidable, and since accidental, but this good will, we trust come of it—that they will be read again, and they will bear frequent readings, for they are full of thought, and in a tone not only interesting, but adapted usefully to incite, and they come recommended by high authority. We shall make no abstract for we wish the whole to be read—but as specimens of their spirit, and to increase the circulation of some of the valuable sentiments they contain, we place on our pages a few quotations which may arrest attention.

*Knowledge alone will not reform:* "Compare (says the Rev. Mr. Young,) the progress of crime among the free and comparatively enlightened peasantry of the North, with the state of those who are called the degraded, but whom, now that the blessings of religion are so widely diffused among them, we must term the *happy* peasantry of the South, and with this alone for our guide, we would be led to conclude that if knowledge be power, ignorance is comparative virtue. Add to this the statement which has been made of the effect of education in France, and our opinion is confirmed. 'From this comparison' says a modern writer, after spreading before us the statistical tables of M. Guery, "we see that while the crimes against persons are the most frequent in Corsica, the provinces of the South-East, and Alsace, *where the people are well instructed*, there are fewest of these crimes in Berry, Limousin and Brittany, *where the people are most ignorant*. Such is the case in respect to crimes against property, it is almost invariably *those departments that are the best informed, which are the most criminal.*' "

*Schools cannot flourish from which Christianity is excluded:* "It is no longer a mooted question, whether our collegiate institutions can prosper without the restraints which religion imposes. The experiment has been fairly tried in our own State, under the influence of as great a degree of unsanctified knowledge as could be called into exercise. Thanks be to God! it has signally failed; and though a curse has been entailed upon us, which may not be removed in one generation, yet we have learned a lesson, which, under God, may lead to the happiest results. It remains to be seen, whether our common schools can successfully train up our youth for the service of the State, without making religious instruction a part, and a material part of every system of education. Many wise and good men consider the question as already settled. They hold it to be an undeniable truth, that, to say the least, they are not, as at present, constituted, schools of morality; and the pious parent, as he entrusts the child of his watchful care, and many prayers to their guardianship aninfluence, trembles for the result; for they have too often proved an atmosphere of moral pollution and moral death.\*

*General Christianity impracticable:* "What mode could we adopt? Take, for instance, the 'High School' recently organized in our city. Introduce into it religious instruction according to the Church's doctrine, discipline and worship: and a large and respectable portion of our citizens might reasonably object that their rights were invaded. Yield these distinctive points to them, and confine the instruction to what are termed the fundamental truths of religion—such as the corruption of

\* We add the emphatic testimony of one who seems to have looked with an anxious eye on the evils which encompass us. "Religious education, not intellectual education—that of itself protects no man—not moral education, for morality without religion is, for the mass of men, impossible; but religious education is wanted—nay, Christian education. Our government rests upon Christianity as its basis. Take from men the Christian views of human nature—and liberty, equality and republicanism would be perfectly farcical; and in no way can we retain liberty and a republic, but through the influence of Christian truth. We hear enough of *our rights*; let us hear something of *God's right*, and of *our duties*. They cry that our rulers are our servants rings through the land; let us not be backward in spreading the counter-cry, that we are all servants of Christ."—*North American Review*, for Jan., 1839.



man's nature, salvation only through the merits and righteousness of Christ Jesus, made ours by faith in Him; the necessity of the awakening, renewing, sanctifying influences of the Holy Spirit;—and another class of our citizens, denying the Divinity of our Lord and the power of the atonement, would object that their rights were trampled upon. Yield also to them, and teach only the pure and holy precepts of the New Testament, as of Divine authority, and therefore claiming our unlimited obedience; and they 'to whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises,' (Rom. ix. 4,) would charge us with forgetting that they had equal rights with ourselves. Give way to their views, and take only, as our guide and as of Divine authority, the precepts of the moral law, as contained in the ten commandments. And what next? Why he who denies the truth of revelation, will meet us with a sneer, and tell us that he too has rights, and that he will never consent to have his children led into the paths of error, or brought into subjection to, and hampered and fettered by a priest-invented law!! (Has not this been done in a sister State?\*) Submit to his views, and what has become of our religion? Step by step it has been yielded, until naught remains. It has been sifted again and again, and all that is left to guide our children to heaven is the light of nature. The light of nature! And what has this ever done for the human family? With no light but this, 'darkness will again cover the earth, and gross darkness the people.' It has ever led to sin, and misery, and hell. 'I speak as unto wise men, judge ye what I say.'

*A fearful moral picture:* "The state of things (says the Rev. Mr. Trapier,) around us, we must say, is often enough to drive the Christian parent well nigh to despair, especially if his children be boys. For what can there be more awful than to notice how few of either sex, and of the male that scarcely any, at least among the young, are giving token of concern for their own salvation? We see them not in our Churches, unless as mere lookers on, when the sky is peculiarly genial, and then for only a part of the day. While, on the summons to the holy feast, whom observe we drawing near, but the aged?—and they chiefly from among the females of the company; wives without their husbands, mothers without their sons, sisters without their brothers. Or if, as another test of the piety of our youth, you look into the ranks of our several professions, is it not manifest that, while those of the law, and of medicine, and of commerce are crowded, the work of the ministry is left in hands too few to gather-in the grain, which is ripe unto the harvest, and utterly unequal to the task of bringing under cultivation the wastes of heathenism?

*The Catechizings recommended:* "Let me tell you of the provision made for the special instruction of the lambs of our flock, at seasons of *public chatechizing*. None surely will question that the prospect of these does often excite the children to diligence in preparing for them; and many a word, we would fain hope, has at such times been treasured up in the conscience and taken back to the home with essential benefit. The aid thus offered, no considerate parent will reject—and the experience of its value is enough to ensure the regard for it of all whose chil-

\* New-York.

dren are in the habit of attending on this mean of grace. Volumes might be spoken to you in evidence of the high esteem in which this practice has been held in every age of the Church, and by the wisest of Christians."

*Plea for Christian Schools:* "Supposing that there be not in the teacher any settled principles of religion, is there no danger, think you, that his looseness of opinion, and perhaps too in some respects of practice, will come to the knowledge, and of course affect the minds of his pupils?—and this, too, just in the degree of their esteem for his moral worth, and their respect for his literary attainments. Or, on the other hand, supposing him settled in error, on points, we will say, which we all agree are of fundamental importance, is it possible in the nature of things, that when by kindness he has secured the affections of his scholars, they will, none of them, be led by their love for him to think too well of his opinions, and perhaps to adopt them? Surely, brethren, to doubt that such will often be the result is to betray an ignorance, not merely of the workings of the heart, but of facts, which might be mentioned in only too startling numbers, to shew that many a parent, by inexcusable blindness in exposing his children to unchristian or heretical influences, has caused them to fall from the truth, into delusions fatal to the soul. The growth of one especially of the most hurtful of those delusions, in our country, is ascribed, justly, and even by its advocates, to the agency of schools which are under their control." \* \* "We call upon you, brethren, as you value the truth—as you love the Saviour—as you would rescue and bless the souls of your own offspring—we summon you to concur with our Convention in carrying out the plan, (the details of which may be hereafter laid before you,) for making the faith of Christ, as we of our Church understand it, a part and parcel—yea, brethren, the life and spring, of every thing else that is taught to our children. Join us in the effort now for working it in, effectually, into the entire texture of the youthful nature. Let us have, though it be but one school at first, for all of our city congregations; and in due time there may be one for each. And joyful will be the day, when, from the earliest time of the child's removal from under the shelter of home, to the period of mature age, the series of influences shall have become harmoniously Christian."

Copies of those Sermons are for sale by A. E. MILLER.

*The Old Oak Tree.* New-York, reprinted, 1841.—This is the title of a little work just published by the "Society for Promoting Christian Knowledge," and designed for children. The title is happily chosen as calculated to attract attention, and the Book appears at the happy season of presents. It contains twelve chapters, at the head of each of which is an appropriate engraving; and a striking passage of scripture which is forcibly and practically illustrated. Without extract, or more particular notice, we commend it to the juvenile reader, and to those parents and guardians, who are anxious to afford their youthful charge religious instruction in an attractive garb.

*The Blessings of Providence, a Tale of the Olden Time, for children.* New-York, reprinted, 1841.—To this work most of the remarks above

will apply. It seems to be well adapted to its purpose, to instruct and gratify children. The cuts are in excellent taste and finish. It can be had of A. E. MILLER.

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### SELECTIONS.

#### BISHOP HOPKINS' ADDRESS—EXTRACTS FROM IT.

"In the vain effort to effect for the diocese what I thought the interests of the Church required, my own fortunes have been wrecked, my plans rendered abortive, my hopes crushed; and the lesson of patient submission which, by the blessing of God, I have learned, I trust, *by heart*, has left me without any spirit of enterprise, to call on you for the feeling of sympathy, or the ardor of exertion. The progress of the Saviour's kingdom within our borders certainly yields no ground for self complacency. A solemn and afflicting consciousness of responsibilities which I cannot successfully discharge, has long pressed, and at this moment presses upon me, and while there seems to me much in our ecclesiastical condition which demands penitence and prayer, there is exceeding little within my own official sphere, to justify the tone of gratulation."

\* \* "The failure of my own efforts, and the ruin of my pecuniary prosperity, in the attempt to establish a diocesan seminary and Theological school, has made no change in my conviction of the importance of the measure to the advancement of the Church. And under the immediate supervision of Almighty God, I repeat what I have hitherto so often told you in vain—that without these institutions, the diocese will not, and cannot prosper as it ought. I record this declaration as a matter of duty, but shall add no more. And now, my brethren, let me beseech you to realize your own share of the awful responsibility which every soul of us, according to our station in society and in the Church, sustains in relation to the present position of our religious history. We of the clergy may doubtless be deficient in zeal and devotion, and assuredly your bishop claims no exemption from the charge. But how stands the matter with you, my brethren of the laity? What are those obligations which devolve upon you, as heads of families professing Christianity, and still more, as officers of the Church?" \* \* "Let me beseech you to ask yourselves whether you are not implicated in the too frequent want of success amongst the ministry? The days of miracles are past, and we must use the means—the regular, appointed means—if we would have the blessing. Now amongst these means, the prayers, the encouragement, and the active co-operation of the laity are indispensable. Especially are these incumbent on the wardens and vestrymen, who, as officers in the congregation, are bound, beyond others, to every effort which may advance the spiritual welfare of the whole. It is not easy to estimate more highly than it deserves, the importance of your position in this respect. Without the hearty and zealous aid of a faithful vestry, it is next to impossible for any pastor to sustain himself long, while with this most useful auxiliary, a minister of reasonable powers and devotion to his duty may surely labor with increasing effect and acceptance; growing, to the close of his stewardship, in spirituality and skill,

and gaining in the same proportion, upon the respect and affections of his people. But perhaps, my reverend brethren of the clergy, the interrogatories which we have put, in affection but with frankness, to our brethren of the laity, should in all honesty be turned upon ourselves, for in the long run, I doubt not that the common adage, 'Like people, like priest,' is founded on truth." \* \* "Do we leave the exciting topics of earthly government to the politician, and the empty trifling of light literature to the worldly, in order that our abilities may be concentrated upon the great and most difficult task of converting the careless hearts over whom the Lord has made us overseers? And are we indeed willing to suffer and to strive, with the spirit which animated the apostles, in our holy calling? Alas! alas! my beloved brethren, when judgment begins at the house of God, I fear that we must put forth a cry for mercy." \* \* "I would only express, in conclusion, beloved brethren, my own personal and official interest in your prayers, that I may be enabled to fulfil, with far more efficiency, the duties of a station for which few men are sufficient, and, probably, none less sufficient than myself. May He, without whom nothing is strong, nothing is holy, vouchsafe to us all, for the precious sake of Christ, his grace and blessing."



We rejoice that we have it in our power to place on our pages, the following strong testimony of a strong mind in favor of "Christian Education."

#### ON CHRISTIAN EDUCATION.

From Mr. Petigru's Oration.

Nor are we willing to concede that there is any thing to regret in this distinction, or that the influence of the clergy in respect to education, is to be regarded with jealousy. The improvement of the intellect is neither the only, nor the principal end of education. Even when submitted to the common standard, and weighed in the scales of selfish policy, virtue is still the highest interest. It is of more importance to the State to have good citizens than learned men. The race that witnessed the downfall of the city, were not, perhaps, much inferior in science to their illustrious ancestry, and immeasurably above the attainments of their rude competitors in the knowledge derived from books, as well as in the arts of peace. But the generous sentiments that were taught in the schools of philosophy, had long ceased to actuate the minds of a degenerate age. And experience too sensibly impresses the painful truth, that the improvement of the intellect may be carried to a high degree of perfection without the control of moral restraints. The criminal calendar too often bears witness to the union of great talents with moral depravity; and no scheme of education is entitled to respect which does not improve the heart as well as the understanding. But where shall be found any basis of morality that can be relied on *in comparison with religion*? And by whom can obedience to moral rules be exacted, and the submission of the will to the precepts of duty be inculcated with so much authority as by an enlightened clergy! The separation among



Christians into various sects, in consequence of the Reformation, though recommended to us by all the consideration of religious freedom, deprives the State, in some degree, of the aid of religious influence in those establishments that are under its immediate control. Nor is it surprising that in this country, where the voluntary system is in full operation, the tendency to a union between the Church and the school should continue to gain ground, notwithstanding the liberal provision for education made by the State.

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**P O E T R Y .**

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FOR THE GOSPEL MESSENGER.

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**THE MARCH OF THE SUN OF RIGHTEOUSNESS.**

*From the 19th Psalm.*

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Th' Eternal's glorious Name his works declare,  
The firmament-choir ascendant o'er the rest;  
E'en silent Time is heard to tune his care—  
His still continued mission—God's behest!

Now is there language, that does not repeat  
Each voice and whisper that confess His reign;  
From the vale's music springs adoring heat,  
The organ-clouds dilate in fluid strain.

The course of all the spheres is round His throne,  
Their harmony swelling praises as they roll;  
There sits the central King, who rules alone,  
And issues light to every distant soul.

He moves as when a Hero marcheth out,  
From where he rested till the signal calls;\*  
His coming is announced by herald's shout,†  
His strength is published to resisting walls.‡

His course extends along the trackless ways,  
His survey circles the remotest realm;  
No object fails to catch his genial rays,  
That uncongenial objects overwhelm.

P. B.

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FOR THE GOSPEL MESSENGER.

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**A HYMN,**

The composition of an Indian, enlightened by the labors of a Christian Missionary.

In de dak wood no Inden nigh,  
Den me look Heben, and send up cry,  
Upon my knee so low.  
Dat God on high, in shiny place,  
See me in night with teary face,  
De Priest did tell me so.

\*The Sun of Righteousness did not commence his Mission till the "Voice from Heaven" declared Him.

†"The friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice."

‡"The gates of Hell shall not prevail against" (Him.)

God send his angel take me care,  
 He come himself he hear my prayer,  
     If inside heart do pray :  
 He see me now, he now me hear,  
 He say poo Inden neber fear,  
     Me wid you night and day.

Den me love God wid inside heart,  
 He fight for me he take my part.  
     He save my life before ;  
 God love poo Inden in de wood,  
 So me love God, and dat be good—  
     Me praise him two times more.

### RELIGIOUS INTELLIGENCE.

*Missionary Lecture at St. Stephens' for January.*—It was delivered at the appointed time and place, by the Rector of St. Peter's Church, Charleston, and the amount received uncertain.

*School of the Diocese of South-Carolina.*—It was opened on Monday, Jan. 3d. At St. Philip's Church, after "Morning Prayer" by the Rector of St. Paul's, the (appointed lessons being 4th Proverbs, and 2 Timothy 3, and special Prayers introduced after the General Thanksgiving,) verses 3, 4, and 5, of the 60th Psalm were sung; extracts from the Journal of the Convention, and of the "Committee on Education" were read, an address was then made to the principal of the School, by the Bishop—two resolutions declaratory of the importance of "Christian Education," and of the obligation of parents in relation to it were unanimously adopted. The resolutions were ably and interestingly sustained by remarks well adapted essentially to promote the welfare of the School, and the cause of Christian Education in general. Boxes were placed at the doors to receive the free will offerings of those present who were not many. The amount was only \$34.

*Episcopal Journal—Extracts from it.*—September 21st, Tuesday, Festival of St. Matthew, at St. Andrews' Chapel, in Christ Church Parish, read "Morning Prayer," and the Ante-Communion, and preached on Christian Education, also Catechised four children.

October 3d, seventeenth Sunday after Trinity, at St. John's Chapel, New-York, read the Ante-Communion, and gave the Benediction.

5th, at New-York, attended the triennial meeting of the Board of Trustees of the Theological Seminary of our Church.

6th, attended the opening of the General Convention of the Protestant Episcopal Church, at St. Paul's Chapel, New-York—continued to attend its sessions until the 19th inclusive.

10th, eighteenth Sunday after Trinity, at St. Paul's College Chapel, College Point, near Flushing, New-York, I read the Ante-Communion, and preached on Gen. iii. 19—in the afternoon, Prayers were read by a Deacon, I pronounced the Absolution and Benediction. This institution, has for its founder and governor the Rev. Dr. Muhlenburgh. It was originally a School, and in about ten years has grown into a College, in

which moral and religious discipline and instruction are most happily connected with great intellectual advantages. It is a blessing to its pupils—their parents and guardians—the Church and the country—limited in its extent only as its want of endowment must limit the use of it to the comparatively few who can meet the expenses, which are as moderate as circumstances will permit. The doing good—not fame—not wealth—not even reasonable compensation for valuable services is the obvious motive of its governor, and his worthy associates. Here is emphatically a *Christian* family of about one hundred persons of one mind and heart, occupied in cultivating the understanding and the affections, in imparting and acquiring secular and religious knowledge, the seniors in guiding and assisting the young in preparing for respectability and usefulness in life, and for happiness beyond the grave. Here is a religious house—the purpose, the arrangements, and the results are of a virtuous and holy character. May the richest blessings of divine providence and grace ever rest upon it! The Chapel is neatly finished and furnished, and the arrangements for the ministers and the worshippers most appropriate and convenient. The establishment has cost about \$40,000, to be paid or raised by the disinterested and enterprising founder. The foundation of the great building was laid in prosperous times—but it is now suspended, we hope and trust only temporarily. Its alumni, even if unaided, will bring it to a consummation, although the expected cost was more than \$50,000. In the Chapel of St. Ann's Hall, a Christian School for young ladies, under the care of Rev. Dr. Schröder, at night I attended divine service, and preached.

12th, at St. Paul's Chapel, New-York, attended the service on the occasion of the Consecration of the Bishop for the Diocese of Delaware, and assisted in the administering of the Holy Communion. In the afternoon, attended the meeting of the Board of Trustees of the Theological Seminary.

17th, nineteenth Sunday after Trinity, at St. Matthew's, Jersey City, the Rector, Rev. Dr. Barry, read "Morning Prayer" and the Ante-Communion, I preached, by his request, on Confirmation, in the afternoon I read Prayers.

24th, twentieth Sunday after Trinity, at St. David's, Cheraw, the Minister, Rev. Mr. Miles, read "Morning Prayer," I read the Ante-Communion, and preached on Christian Education. In the afternoon, I read Prayers.

26th, Tuesday, at Camden, notice had been given for Divine Service and a Sermon, but loss of voice from a cold prevented my officiating.

28th, Wednesday, Festival of St. Simon and St. Jude, at Winnsborough, at the Court House, (there being as yet no Church, though a subscription for one to the amount of above \$2,000 has been made,) the Rev. E. Phillips, who kindly accompanied me from Camden, read "Morning Prayer;" I read the Ante-Communion, and preached—the Minister, Rev. Josiah Obear, Missionary from the Society for the Advancement of Christianity in South-Carolina, was present. In the afternoon, I read Prayers and Catechized—the children answered with more than usual readiness. Rev. Mr. Phillips preached.

October 31st, twenty-first Sunday after Trinity, at Trinity Church, Columbia, the Sermon was by me morning and evening.

November 11th, Thanksgiving day appointed by the Ecclesiastical and Civil Authority, at Michael's Church, in the afternoon, it being the anniversary celebration of the Juvenile Missionary Society, I said the final Collects and pronounced the Benediction—the preacher being a Deacon.

14th, twenty-third Sunday after Trinity, at Edisto Island, "Morning Prayer" was read by the Rector of St. Bartholomew's, the Lessons by the Missionary of St. John's Chapel, Charleston, I Consecrated the Church, preached, administered Confirmation to 23 persons, and Catechized 25 children. After an interval of an hour, the people remaining near the Church, their homes being too distant to return, the "Evening Prayer" was read by me, the Lessons by the Rector of St. Bartholomew's, and the Sermon preached by the Missionary of St. John's Chapel. In several of our country parishes afternoon service might be introduced, if the people would be willing to postpone their dinner, or to take it (as is done at the North in some places,) near the Church.

15th, Monday, after "Morning Prayer," I administered Confirmation to 2 persons, and delivered an Address.

17th, Wednesday, Canonical visitation was made to St. Peter's Church, Charleston, where were confirmed of that congregation 14, of St. Philip's 23, of St. Paul's 9, of St. John's Chapel 2, of St. Michael's 1—total, 49. The confirmed were addressed as usual by me.

December 7th, a Candidate for Holy Orders had his second examination, under Canon 14th of 1832.

12th, third Sunday in Advent, at St. Paul's Church, Radcliffeborough, read "Evening Prayer" and preached.

20th, a Candidate for Holy Orders had his first examination under the new Canon passed in 1841.

27th, Sunday after Christmas, in the afternoon, at St. John's Chapel, Hampstead, I read the "Evening Prayer," the Sermon by the Rev. Mr. Berry, of North-Carolina.

January 13th, 1842, at night, at a private house, in St. James', Goose Creek, instructed a number of grown persons (slaves,) in the "Church Catechism," and otherwise, and used with them the form of "Family Prayer" for the evening.

16th, at St. John's Church, (Berkley,) after "Morning Prayer," and the Ante-Communion, by the Rector, (Rev. C. Wallace,) I preached on Confirmation, and administered it to 5 persons.

17th, in St. John's Parish, at the Church near Black Oak, after "Morning Prayer" by the Rector of St. John's, (Berkley,) and the Ante-Communion by the Rev. Mr. Berry, I preached on Confirmation, and administered the Holy Communion to 12 persons.

18th, at night, at Limerick plantation, St. John's Parish, (Berkley,) after "Evening Prayer," and an Address by the Rector, I instructed Catechetically and otherwise, and administered Confirmation to 36 slaves, of the estate of the late Isaac Ball, Esq.

19th, Wednesday, at St. Thomas' Church, after "Morning Prayer," by the Rector of St. John's, (Berkley,) who kindly accompanied me



here, I preached to about 20 persons on the obligation and advantage of public Christian worship and instruction; at night, at the plantation of Dr. E. Ravenel, read "Evening Prayer," and instructed the slaves Catechetically and otherwise.

20th, Thursday, at Thomas' Chapel, read "Morning Prayer" and preached. Before service at a private house, read the "burial service" for a child of color.

21st, at St. James', Goose Creek, at night, Catechised some people of color.

25th, Festival of the Conversion of St. Paul, made a Canonical visitation to St. Michael's Church, administered Confirmation to 19 persons, and delivered an Address.

30th, Sexagesima Sunday, made a Canonical visitation to St. Paul's Church, Radcliffeborough, and preached.

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*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The "Spirit of Missions" for January, contains the correspondence of 9 Domestic Missionaries in 4 States and 2 Territories, also part of the Journal of the Rev. Dr. Savage in Africa. The appeal of the Domestic Committee, in particular to those congregations and individuals which have of late given nothing is very urgent, and we hope will not be in vain. The estimated expenditure in this department for the year is about \$35,000, and only \$7,157 has as yet been received. The Bishop of Jerusalem the day after his consecration in England, "gave an entertainment to upwards of a hundred Christian Jews, most of whom were poor." The monthly amount reported is for Domestic Missions \$2,235—287 from South-Carolina; for Foreign \$1,317—from South-Carolina \$319.

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*Church at Lincolnton, North-Carolina—Extract from a letter\* Dec. 13th, 1841.*—"A brief account of the rise of this congregation would be perhaps acceptable to you. When I and my family (members of the Church of England,) fixed our residence here, in 1838, I and my wife were the only communicants of the Church in Lincolnton, and I could discover no more than four others who were favorably disposed towards the Episcopal Church. To one who always felt it a delight to attend the services of the sanctuary, how sad did each returning Sabbath now appear? With what bitter regret did I look back to the days when I was wont to tread the sacred courts where an Usher, a Bedel, a Berkeley, a Jeremy Taylor, a Magee, and a Jebb, had often preached the riches of divine grace and blessed God's people? To see our Sion in ruins was to me a painful sight, but in her desolation I loved her even more than in prosperity. I determined to call the attention of my neighbors to the Church. I endeavored to show them that our Sion possessed all the marks of that one Church established by Christ,—that the Gospel was given to the Church, that it was to be preached by the Church, and that with the Church alone it would be glorified,—that the separation of the one from the other had always proved disastrous. I also collected about me a few children whom (with my Bishop's permission,) I instruct-

\* It was not intended for publication, but our correspondent will excuse the liberty.

ed in that "excellent form of sound words," which our holy mother has provided for her little ones. The great Head of the Church has, I trust, blest the labors of the humble Layman. There are here now more than 40 Episcopalians, 15 of whom are Communicants; a resident Clergyman, a Sunday School, and a goodly number of hearers. And there prevails among our little band a strong attachment to these sound principles of "Apostolic order and Evangelical doctrine," which are so dear to every true son of the Church. In addition to what we have contributed for the erection of a Church Edifice, we will this year give his board, the keeping of his horse, and \$100." In consequence of the fewness of the number, and their limited means, this worthy flock are unable to raise a sufficient amount for the erection of a Church Edifice. Donations therefore will be thankfully received for the purpose, by the Bishop of this Diocese, who will promptly forward the same.

*The Church at Montgomery, Alabama.*—We hear frequently, through private sources, of the wants of this portion of the Lord's flock, and of their yearnings after means of grace, which now for more than two years they have only occasionally enjoyed from some transient dispenser of the bread of life. But the following entreaty is so earnest that we must lay it before our readers—trusting that the love for souls to which apparently we owe the appeal, will be our excuse with the writer for giving it publicity. It is from a member and a communicant of that congregation—in whose judgment and competency implicit reliance may be placed. We can but hope that his statements will meet the eye of some worthy brother of ours, who may have compassion on the multitude, and go to their relief. He says "I am really grieved to think of the difficulty of supplying our Church here with a suitable pastor—can it be that there are none to be found for this place, so important,—so much in want—and, let me add, so promising a field of labor? At the present time, particularly, is the prospect encouraging—the question is constantly asked, "Where are the Episcopalians? Why cannot they find a pastor?" Many of other denominations are anxious to come to our Church, and I do believe that any Clergymen of even ordinary qualifications could at once collect a promising congregation, and enter upon one of the most encouraging fields of labor which our country presents—a salary of \$1,500, for the first year can be guaranteed. When the importance of this new and growing country is considered, and especially the peculiar situation of Montgomery, the great thoroughfare of the West, its neighborhood to Wetumpka, &c., of all new stations it must be deemed scarcely second to any in importance. Cannot some one be found willing to come? Surely the heathen, of whatever color, cannot call so loudly as the white men of our own country, our own citizens, who cannot receive even the crumbs, which fall from the tables spread for distant people. Should the present opportunity be permitted to pass, *who* can say when the door will again be thrown open so wide, or the call be so loud and earnest? Many now wavering may be forever lost, and many more, unable to drink from the only pure fountain, may be compelled to receive the waters of life from less eligible sources."

*Rev. Mr. Higbee's Sermon.\**—He seized with apparent ease the broad principles of Catholic truth, and by a luminous and eloquent train of reflection, drawn chiefly from the present state of our country, triumphantly exhibited their importance and necessity as a foil to Romanism and as a bond of union to Protestants; mingling with vigorous sense and sound theology the beauty and freshness which are the known characteristics of his style. The principles and the general train of sentiment in this series of discourses, have been precisely such as we were taught in infancy to regard as the true and characteristic doctrine of the Church. In the doctrine itself, therefore, there is nothing new; nothing for which we cannot produce documentary evidence that it was taught in the American Church half a century ago. But to see the old and once unheeded doctrine eagerly sought after, and the sermons which proclaim it reported and extensively circulated in secular journals which minister to the tastes of the people, this indeed is a novel feature of the times, and betokens such a revival of religion as must inspire the hearts of all true Christians with gratitude.—*Churchman.*

*Items.*—We invite attention to the following:—A visitor to a Church where all things were done decently, and in order, writes:—"When the people enter their pews, they at once engage, for two or three minutes in silent prayer. Episcopalians knelt for the purpose; Dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and the place."

Wesley in his "Sunday Service," printed 1786, says:—"I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid scriptural, rational piety, than the Common Prayer of the Church of England. Little alteration is made in the following edition of it."

Rev. Mr. Palmer, of Oxford, has just published a Tract in which he proposes a plan for the addition of 1,000 Clergymen or Rulers, besides 4,000 Curates and Deacons by means of individual effort, and without drawing on the public funds of the country.

In Canada new Churches are springing up, or contemplated in more than fifty places.

Twelve or fifteen officers of the army have within a few years entered the ministry. Five of them, Episcopalians, met in New-York on the 20th October, to concert measures for the spiritual improvement of the Army and Navy, and they have invited another meeting to be held in the same city in June, 1842.

A late American author (Rev. L. Colman,) asserts that "we have an explicit decree and council of the ancient Church, making it the duty of the *Presbyter* to ordain one of the inferior order of the *Priesthood*, and this is the Canon he quotes: "*The chorister* or the singer, may, without

\* One of the Series delivered at St. John's Chapel, Brooklyn, alluded to in our last, page 317.



*pel Messenger, for the following years:*

\$72 07	Mr. Thos. Lowndes,	3 00
	Col. John S. Cogdell,	3 00
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